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THE BIBLE

—AND—

RELIGIOUS SCIENCE

—AT—

Beloit College

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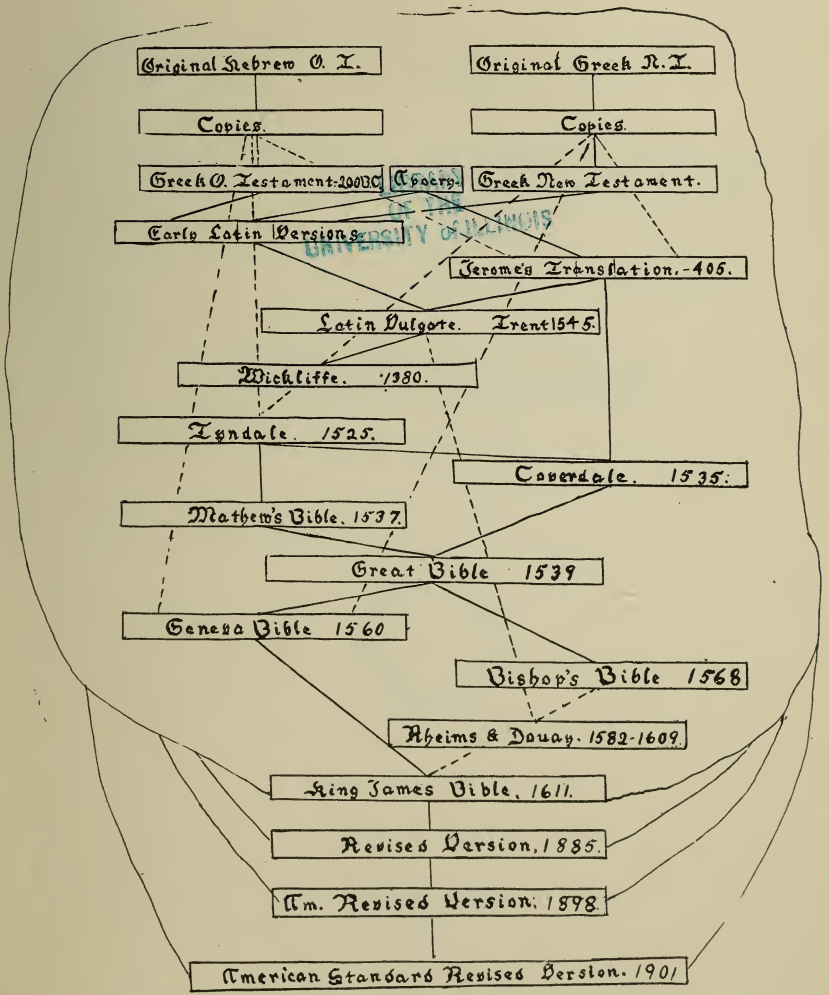
Diagram Illustrating the Development of the Bible



E. O. SCRIVEN, '06

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Biblical Literature in Collegiate Education.

There is no more notable "sign of the times" in the educational world than the increasing urgency that every man should have a full bestowment of his religious inheritance. A national organization representing many thousand educators has recently put an epoch-making emphasis upon the need of an increased accentuation of the Bible, its history and its impulse, in the development of mind and character. This expression is in accord with the conviction of thoughtful men and women everywhere. The fact is probably beyond dispute that there is no other field of thought at once so ample, so rich and so fundamentally associated with all the phases of our civilization which is as yet so meagerly developed in our educational program. This awakening to the importance of thorough Biblical study as an essential to the intelligent appreciation of the past and the interpretation of the present and as furnishing a contact with the mightiest historic source of religious impression is one of the most striking events of the day.

A Practical Initiative.

How shall this pressing obligation of our education be fulfilled? In education as in life achievement waits on those who can do something more than theorize. Initiative is vital. In the organization of a distinct department of Biblical literature and the co-ordination of it with the other departments of study, Beloit College assumes this initiative among western colleges in this most important movement. That the undertaking has met the warm approval of the constituency of the college is evident. Some account of the beginnings of these efforts are included in the following pages which, it is trusted will be of general interest and may also invite the co-operation of those who appreciate the im-

portance of such a department of study as an essential element in education.

An Educational Problem.

The organization of such a collegiate department on a thorough basis of scholarly approach is beset with special difficulties. The traditions of such study are often of such sort as to associate the theme with ideas of laxity and ease which are entirely misleading. A unique difficulty and one of the most serious nature is involved also in the fact that there is, among students, no uniformity of previous training. In every other department the ability of a student is tested and a somewhat common degree of excellence is assured by some form of entrance test. In the department of Biblical literature no such condition is possible at present. The difference among students entering college in their degree of intelligence regarding the Bible is simply astonishing and the problem of arranging a course of study which shall interest and instruct all is one of the most serious difficulty. The course which is followed at Beloit College is dictated largely by necessity. With the fulfillment of the present signs of a universally increasing interest in religious education it should be more and more possible to attain the ideal, the worthy revelation to every student of Beloit College of the amazing riches in thought and incentive of which the Bible is the historic store-house and vehicle.

The Educational Significance.

The importance of the organization of such a department in an institution of Beloit's history and prestige in collegiate education is of more than local significance. Under the circumstances it is much more than an effort to offer special privileges to the students of Beloit and to round out the curriculum of this one institution, important as this is.

1. It should be a stimulating influence in all western collegiate education toward a more complete and consistent setting forth of the Biblical literature.

2. It is a call to and pressure upon secondary education to meet efficiently the standards which are thus set. The college thus sends the influence of its ideals through all the ranges of lower education.

3. It is an attempt to co-operate heartily and helpfully with a great variety of popular efforts in Bible study which are most urgent in their pressure upon the department for help and leadership. The calls for such assistance are innumerable. The department therefore ought to be an inspiring and uplifting influence in that popular movement for religious education which it is so important at this moment to meet and encourage.

4. The department offers a specially helpful region of co-operation and contact between the church and the college, a fellowship so fruitful to each in the past and so promising for each in the future. The quickening and magnifying of these associations is the urgent desire of Christian educators.

Who Will Co-operate?

In the organization of this department Beloit College has counted confidantly on the appreciation of the undertaking by its friends and on their active assistance. Beloit College was founded and has been fostered by Christian benevolence. It has attained a place of pronounced leadership among western collegiate institution. With an unusual degree of confidence it presses upon all friends of Christian Education the conviction that this department is of unusual importance and also the appeal that it should be supplied with those resources which shall allow the amplest usefulness.

The expenses of the department are now met out of the general income of the college, a source which is always limited and subject to many necessary demands. The department can be assured only by the establishment of an endowing foundation. In full knowledge of the many claims upon Christian giving, the College urges that this is a strategic opportunity for the investment of far-seeing benevolence.

The Courses Offered at Beloit College.

It is the aim of this department to put the student into intellectual possession of the methods and apparatus of Biblical and religious study and thus open the way for a permanent interest in the prosecution of these vital themes. These methods are illustrated by study of various portions of the Bible and also of religious history. While it is hoped that the work may be helpful in all possible ways to students planning to enter the ministry it is primarily arranged, however, in the interests of the larger number who seek an acquaintance with these historic and stimulating subjects as an essential part of a liberal education.

Professor Blaisdell:—

a. **New Testament Introduction.**

A study of the formation and translations of the Bible followed by a course outlining the history and literature of the New Testament. Lectures and references.

Through Freshman Year, one hour.

b. **Old Testament Introduction.**

An outline study of the history and literature of the Hebrews. Text-books and lectures. Ottley's History of the Hebrews. Many references.

Through Sophomore Year, one hour.

c. **Old Testament Literature.**

An examination of the literature of the Old Testament; its problems; dramatic and wisdom literature; readings of individual books; special emphasis upon the growth and vitality of the messages.

Through Sophomore Year, one hour. Open to those who are taking course b.

d. The Teachings of Jesus.

A study of the teachings of Jesus; its relation to previous thinking; the great Christian principles together with some investigation of notable historical efforts to apply them; Paul, Augustine, St. Francis ,Tolstoi. Text-book and inductive study with lectures; assigned readings.

First Semester, Junior Year, two hours.

e. The History and Science of Religion.

A study of the religious experiences of various races and of the different periods of individual and race development. This course is intended to throw light upon Christian forms of belief and worship at the present time. Lectures and discussion. Menzie's History of Religion.

Second Semester, Junior Year, three hours.

f. Christian Origins.

An investigation of the development of the great types of Christian thought together with the historic institutions in which they have characteristically expressed themselves. Special emphasis is laid upon the apostolic thought and institutions by a detailed study of the epistles.

First Semester, Senior Year, three hours.

g. Hebrew.

Language and Grammar.

Second Semester, three hours.

Professor Wright:—

h. Greek Testament.

A study of the characteristics and style of the New Testament Greek.

Second Semester, Junior and Senior Years, two hours.

A Glimpse at the Work.

All studies gain interest from passing events. In the first semester of the course an hour a week is devoted to Biblical Introduction and in this course an account is given of the persistence of the Bible from the earliest days to the present time. Just before the end of the semester the prize offer of Miss Helen Gould, which has awakened so much general interest, was made public. It will be remembered that this prize relates to essays on the following topic:

The Origin and History of: (1) The Version of the Bible authorized by the Roman Catholic Church; (2) The Version of the Bible known as the Revised Version, American Standard Edition.

The course had not been given with any relation to the offer, but coming to hand as it did the subject of the prize offer was assigned as the topic of the one hour final examination. To map out and organize this field instantly and to cover it in outline in sixty minutes is no easy task. The papers were so well written and the subject is of such general interest that two examples are reproduced in the following pages. There is also inserted a diagram prepared by one of the students which presents to the eye the history of the development of the versions.

Miss Gould's offer also interested a number of the class in special research aside from class-room work. One point of investigation regarded the change of attitude among the German reformers toward the Catholic Bible. A brief resume of the facts is presented in the last one of the following essays. The essays are not presented, of course, as representing exhaustive scholarship but as indicating an intelligent appreciation of the historic problems.

Two Examination Tests Discussing the Gould Prize Question.

The Origin and History of: (1) The version of the Bible authorized by the Roman Catholic church. (2) The version of the Bible known as the revised version, American Standard Edition.

PAPER ONE.

The books of the Old Testament were first written in the Hebrew language. Copies of the original texts were made in several of the ancient languages but the archetypal manuscripts were lost. In the year 586 B. C. the Jews were conquered by the Babylonians and many of them taken captive to Babylonia. About this time it appears that they gradually forgot their own spoken language and exchanged it for the Aramaic. As the Aramaic thus crowded out the Hebrew so later, through the conquests of Alexander, the Greek took the place of the Aramaic. As the spoken language changed, so did the written and paraphrases and translations of the scriptures were made in Aramaic and Greek.

The first Greek translation of the sacred literature, however, was not made in Palestine. There came a time about 200 B. C. when a great many Jews had gone into Egypt. There they learned the Greek language and having forgotten their own, could not easily read their Hebrew Bibles. They desired a Bible that they could read. Accordingly, as the tradition, probably legendary, runs, they sent to Palestine for scholars who knew both languages to come to Alexandria for the purpose of making for them such a translation. It is said that there were seventy-two scholars and that they completed their work in just seventy-two days; hence the translation which they made was called the Septuagint (seventy). There was used at that time, by the Jews of Alexandria, a collection of later writings on religious topics,—both Greek and Hebrew. This collection, called now the Apocrypha, was also translated and put with the Septuagint.

After a time, there came to be little or no distinction made between them among Alexandrian Jews.

As the Christian religion spread there was a growing demand for Bibles in various countries. This was true at Rome as elsewhere. Many Latin versions were made. One of the best was the Itala. These translations were naturally from the Greek Septuagint and consequently included the Apocrypha.

In 340 A. D. there was born in Italy, a man, Jerome. He grew up to be a great scholar and while at Rome seeking an education the Pope recognizing his ability, took an interest in him. He thus came to be well acquainted with the church and made a special study of the Bible. The more he studied the Latin versions of the Book, the more dissatisfied he became with them. He knew that a great many mistakes had crept into the text by way of notes on the margins, carelessness in copying and incorrect translations. At first he attempted to correct the errors but he soon gave this up as practically impossible and determined to make a version of his own. With this in mind he made a tour of the East. In Palestine and Egypt he sought the oldest Hebrew manuscripts in existence. He then went to Bethlehem where he founded a monastery and spent a large portion of his life. Twenty years were occupied in making a very careful translation of the scriptures. He was of the belief that the Apocrypha should not be included in the Bible. However, because the people demanded it, he translated part of the Apocrypha and put it with his Bible, at the same time expressing the opinion that it was not truly a part of the sacred literature. As the years went on, his version came to be the most commonly used and was therefore called the Vulgate. In the year 1545 the Roman Catholics at the council of Trent issued the decree that the Vulgate, which now had come to contain all of the Apocrypha and modifications that had crept in during the ages, was the only authorized Bible. From that time it has been used by the Roman Catholic church.

The earliest English versions of the Bible were made from the Vulgate. John Wyclif was the first to translate the Holy Book into that language. Other versions in the English are the Rheims and Douay, which is the present Catholic edition, published, the

New Testament in 1582 and the Old Testament in 1609; Tyndales. 1525, which was not complete and which was finished later as "Matthew's"; Coverdale's, his first and then his "Great Bible," which was taken from all the other English versions and published in 1539. The Geneva Bible was made by Protestants who fled from the persecutions of Mary. Then followed the Bishops' Bible which took the place of the Great Bible in the church. the Rheims and Douay was made by Catholics who fled to France during Elizabeth's reign. When King James came to the throne he called the famous meeting known as the Hampton Court Conference, for the purpose of discussing religious questions. During the conference the question arose as to whether there ought not to be a new version of the Bible. King James favored the suggestion and appointed fifty-four scholars for the work. They were divided into six companies; four of which were to work on the Old Testament and two on the New Testament. As each division completed its portion of the work, the results were passed to the other divisions for inspection. The version which was thus produced was indebted to all the different versions that then existed, but especially sought the authority of the old Greek and Hebrew manuscripts. It was issued in 1611 and was a great improvement upon previous versions.

Since the time of the King James Version of the Bible, new light has been gained concerning disputed passages in scripture through the discovery of new manuscripts and the development of the scientific study of them. Then, too, the greatest manuscript scholars have lived within the last two centuries. Perhaps the most famous of these who thus devoted their lives to the study of ancient manuscripts was the keen-sighted German, Tischendorf. Tregelles is also well known.

In the year 1870, the Church of England decided that it would be well to attempt a new version of the Bible. Fifty-two scholars from different denominations were appointed to do the work. When they had organized, they desired the help of American scholars. Accordingly twenty-seven were chosen. The expenses of the undertaking must necessarily be enormous. Since the Universities of Oxford and Cambridge agreed to bear them it was agreed that the English scholars should have the final decision as

to the renderings adopted. However, if the Americans insisted on certain passages, there was to be an appendix recording their preferences. The Americans were to do all they could to advance the sale of the edition and were not to issue an edition of their own before fourteen years had elapsed. In the new edition, no changes were to be made from the King James Version without a two-thirds vote of the company. When this English Revised edition was published in 1881 and 1885, the English scholars disbanded but the Americans contined to meet and work on.

As time went on the appendix of the English Revision containing the preferences of the Americans became popularly favored. This led the English to prepare a new edition putting the American passages in the text and their own renderings in the appendix, which was published as the American Revised Version. This to some extent handicapped the Americans in their plan of publishing an edition in 1899. However, during the fourteen years of restriction, they had agreed upon other changes and now announced that they were preparing another, better edition. This edition appeared in 1901 as the American Revised Version, Standard Edition. It is a great improvement upon other editions. The spelling is uniform; punctuation is better; it is divided according to paragraphs; notes are omitted; a distinction between prose and poetry is made and it contains numerous other desirable changes in addition to a text which has won general approval.

GRACE M. EDWARDS, '07.

PAPER TWO.

The Hebrew race, as our course has shown, was a people of wonderful religious history. Never before, or since, has any other race excelled this little nation in religious thought and literature. The history of their religious development is, moreover, the condensed record of the spiritual development of all the world. Prophets, historians, priests and poets, each in their time, made contribution to the sacred Hebrew writings.

By the year 200 B. C. the canon for the sacred Jewish writings had been definitely decided or nearly so. Now the great flood of Greek learning swept over the Eastern world from Syria to Alexandria. There naturally grew up a demand for the trans-

lation of the Sacred Scriptures into Greek. Tradition tells us that this was done shortly before Christ's time. More unreliable tradition says that it was accomplished by "seventy scholars in seventy days." This translation was called the "Septuagint." Now there existed in Alexandria a school of eminent Jewish scholars. During the two hundred years closing with the birth of Christ, much literature was written in the Hebrew language. Many parts of this literature were regarded by the scholars of Alexandria as most valuable. Accordingly they translated these "semi-sacred" writings into Greek. There were moreover, at this time, certain writings originally in Greek which were classed with this Hebrew literature. As time went on these two groups were associated more and more with the Septuagint. Thus there was forming the basis for the Old Testament canon for the Catholic Bible.

When the Latin tongue spread over all the world a new need arose. The Bible must be translated into this language. Accordingly, in the course of years, there arose one translation after another, imperfect indeed, but popularly accepted. Now, let it be noted that these translations were from the Greek Alexandrian canon. Thus it will be seen that the Old Testment was made to include those "semi-religious writings" of which we have spoken, namely, the Apocrypha. With the passing of decades this Bible became considered the sacred Bible. People, especially the common people, considered that this was authoritative and none other.

During the earlier part of the Dark Ages, there arose in the Catholic church a great scholar, a man of remarkable ability. This "lone scholar," as he was called, was Jerome. This great man devoted his life to study and became a student of Hebrew, a language almost unknown to the men of that time. As he studied he determined to make a new translation of the Bible. It took years to accomplish this stupendous task. Jerome used the most ancient authorities which he could find. The result of this effort, which had taken the scholar into deserts and far away places, was a wonderful translation from the earliest known Hebrew manuscripts. He then added certain books of the Apocrypha because they were popular and would be demanded.

But he distinctly stated that he did not consider that they rightfully belonged with the rest. This great change in the Bible caused much tumult among the people and Jerome was persecuted for tampering with sacred things. As time went on, however, Jerome's version became popular, but, because of widespread prejudice, copying scribes added to it the entire Apocrypha. With the rise of the Protestant Reformers the Biblical problem again appeared and the discussion became so violent that the Catholic Church publicly authorized the "Vulgate," as it was called, which contained the Apocrypha. (1545 A. D., Council of Trent.)

Let it be remembered that the Catholic Church discouraged the reading of the Bible by the common people. To those who were not scholars and not familiar with Latin the Bible was a closed book. As the Protestants gained ground there appeared various versions more or less correct and written in the language of the common people. This was especially true among the Germans and English who were in a constant religious turmoil during the sixteenth century. At length because of continual demands Catholics decided to make an English version. Accordingly about 1580 scholars at Rheims College in France set about the translation of the Vulgate into English. By the year 1609 the work was completed. The translation was called the "Rheims and Douay Bible." The work had been done partly at Rheims and partly at Douay since the college had been moved during the period of translation. The Catholic Bible we have to-day is substantially this Rheims and Douay version. As has been shown, its origin is indirect. The various versions have been made chiefly from the one preceding. Little attempt has been made to get at the original Hebrew and Greek sources since the translation by Jerome. Let it be said in conclusion that despite all its imperfections the Catholic Bible is one of great merit and one from which the Protestants can learn much.

As has been shown above there arose soon after Christ's time two canons, the Hebrew and the Alexandrian. Let us now pass over that long period known as the Dark Ages. Suffice it to say that as early as 300 A. D. the two canons were agreed on the books for the New Testament and the chief point of difference

was the Apocrypha. We will simply mention Luther's great German translation and the five or six that appeared in England between 1382 and 1600. We then come to the reign of King James I. Soon after his coronation a council known as the "Hampton Court Conference" was called. This gathering of scholars and divines was summoned to consider religious problems of the country. One of the first things which it decided to do was to procure a new translation of the Bible.

For this task there were selected the best English scholars of the time. They went directly for their material to the very oldest Greek and Hebrew manuscripts then known to exist. The translators also showed a certain amount of preference for the popular Bibles of the time. In accord with the Protestant view the Hebrew canon was emphasized. By 1611 the task was finished and what is called "King James' Authorized Version" was published. From that time until the present day, "King James Version" has had by far the greatest number of readers. In fact no other version claimed equality until recent years.

Another great attempt (1870-1885) was made for a still better version. The best scholars of England headed the work. They also had the assistance of twenty-seven American scholars who aided in the work but whose ideas were considered as suggestions merely. All differences of the two bodies were noted by recording in an appendix the American preferences. This version was known as the "English Revised Version."

According to the original agreement the American Committee was to print no edition for fourteen years Nevertheless these American scholars maintained their organization and worked upon what was to be an American version. Their task was at length completed and the result appeared in 1901-2, soon after the expiration of the fourteen years. The important fact in considering either of these two versions, viz.: American Revised Version—Standard Edition, and English Revised Version is that the revisers went directly to the oldest Hebrew and Greek sources that can be found. At the same time they had regard for the translations of the King James Version and others. This effort is more and more widely being accepted as the most successful and authoritative translation of our scriptures.

JOHN A. FORD, '07.

Some Data Regarding the Transition of Protestantism from the Alexandrian to the Hebrew Canon.

In order to understand the question which arose at the Reformation as to what the canon of the Old Testament included, it is necessary to go back to the very beginning of Christianity. At the time of Christ the Scriptures in the original Hebrew had passed out of use except in the ritual of temple and synagogue and were intelligible only to the learned Rabbis. In common use their place was supplied by a Greek translation, made about two hundred years before at Alexandria, and known as the Septuagint. The Alexandrian Jews included in their copies of the Scripture a number of books which were not found in the Hebrew canon. It is the history of these books, commonly known as the Apocrypha, which we are to trace.

As Greek was the language of the world and Hebrew was studied only by the Rabbis, the Septuagint came to be used almost exclusively by the great mass of European Jews. As Christianity found its followers largely among the uneducated and was despised by the learned, this common version was naturally the form in which the early Christian church found the Old Testament most accessible. As time went on and the separation between Christianity and Judaism became complete, Hebrew and the Hebrew Scriptures would naturally be forgotten, and this Greek version come to be looked upon as itself the inspired Word. This was what actually happened in the Roman church while it was gaining its supremacy. The fact that its version varied from the Hebrew Scripture was largely either forgotten or overlooked. However, that great scholar of the fifth century, Jerome, became convinced that the canon of the Jews should be adopted by the church and that all books which it did not contain should be ex-

cluded from the Bible. At that time a number of very faulty Latin translations of the Septuagint were current. Jerome was called upon to make a revision which might be used by the entire church as a standard version. In making his translation, he went back to the original Hebrew, and it was against his will that any books not found there were included. But the church, at the same council at which Jerome's translation was declared authoritative,also decided that certain of the Apocryphal books should have a place in this standard Bible, the whole collection being commonly known as the Vulgate.

All through the early ages a succession of scholars maintained Jerome's preference for the Hebrew canon. Such leaders of medieval thought as Gregory VII, Bede, Alcuin, Occam and the leader of the Spanish Counter Reformation, Cardinal Ximines, denied the authority of the Apocryphal books. The question remained unsettled for the Catholic church until the Council of Trent in 1545 declared that all books in the Vulgate were of equal authority.

After reviewing thus briefly the history of the canon before the Reformation we see that up to that time its extent was unsettled. The reason for this is not far to seek. The church had always claimed to be the supreme authority in settling questions of doctrine. The Holy Spirit, it was said, acted directly through her by continuous revelation. Moreover tradition was given a large, if not the most important place, in establishing doctrine. Thus the written revelation was not looked upon as other than an inspired and authoritative guide for the conduct and devotions of a Christian. Now so long as this was true, the question of canon was not a vital one. The fact that certain of the books which the Church found in her Bible were not thoroughly authenticated was only of passing interest. As the Church had always possessed them and given them the recognition of Holy Writ, it would have been thought a great loss to take them away from those who found them edifying.

The Reformers' Problem and Attitudes.

When at the Reformation a body of men came forward and de-

clared that the Scripture alone was divinely inspired, and that, as over against the church, it alone was the sole authority for the establishing of doctrine, it became important to enunciate a fixed canon. The line must be sharply drawn between the inspired and the uninspired. When the authority of the Church was thrown off the only visible authority left them was that of the Scriptures. Now it was important to know, not what was edifying, but how much possessed this authority. In order that this authority might be unquestioned, it was necessary to exclude all books of doubtful origin, and adopt the most conservative canon possible.

Just before the Reformation, the Renaissance had revived all the questions of canonicity which had ever perplexed the Christian church. The study of classic literature had opened men's minds for a more critical study of the Bible, and the writings of the Fathers than that of medieval scholars. Along with the revival of the study of Greek at that time there arose a great interest in Hebrew. The first teachers of this language were naturally Jews. The first great Christian student of Hebrew was John Reuchlin, who published a Hebrew grammar in 1506. As a result of his studies he came to insist most emphatically on the authority of the Hebrew text. In this lies the greatest value of his Hebrew studies. What he really did was to set the Jewish tradition as to the correct text above that of the Christian church; the reformers were to carry this process a step further and accept Jewish tradition as to the canon. This study of the original form of the Old Testament brought the two canons into sharp contrast. The Hebrew scholar could not help making a distinction between the two classes of books to the discredit of the Apocryphal. In this way we can account for the fact that the reformers from the very first found it necessary to make such a radical departure as they did from the practices of the church in order to adopt what seemed to them the most conservative canon.

It does not seem strange to us 19th century Protestants of America who have never thought of the Apocryphal books as having any claim to a place in the Bible that the Reformers should have almost unanimously rejected their claims of authority. But in reality they were putting aside books which the

church for more than one thousand years had revered as a part of the Word of God. The ways in which they did this differ in accordance with their various systems of theology. Luther's test as to whether any portion of the Bible was really God's Word, was this: Did it preach Christ, and was it in harmony with what he looked upon as the central doctrine of Christianity? Applying this test he became convinced that not only the Apocryphal books but also others of the Old and New Testaments had no authority in establishing Christian doctrine. Yet it is pretty certain that he was influenced by the Renaissance to reject the Apocryphal books before he had developed his views of theology sufficiently to apply it in this way. As early as 1515, before he had really broken with the church, when, in a dispute with Eck, the latter brought forward a quotation from an Apocryphal book, Luther refused to admit that it was of authority.

Calvin explained his rejection of these books on a different principle. With his, and with the other Geneva reformers, the proof of the inspiration of the Bible was the testimony of the spirit for one who reverently and earnestly studied it. But here also we must believe that the Hebrew canon had been adopted before the method of defense. The Spirit certainly has given to some persons a higher testimony to parts which were rejected than to some parts which were retained. We cannot draw a line for instance between Esther and the Book of Wisdom, and say that one shows more evidences of inspiration than the other. The fact is that they were tremendously influenced by Hebrew tradition. They claimed that the canon had been established by the ancients to prevent the addition of superfluous books to the scripture. This was the height of conservatism and tended to give the canon a stability and sacredness. Yet there is here a serious inconsistency with their actions in other matters. For when they left the Catholic church they professed to reject the authority of tradition; later they gave their uncompromising allegiance to the Hebrew traditions as to the canon and text of the Scripture. Yet they were in a measure driven to it by Catholicism. They were attacked by Catholics for drawing a distinction between the two classes of books, and thus the subject was indicated as one for controversy. Moreover the action of the

Council of Trent in placing all the books of the Vulgate on a level forced the Protestants in the other direction.

The same inconsistency which the Geneva reformers showed was shown by Carlstadt, a colleague of Luther. In a book which he wrote on the canon of the Scripture he defended that of the Hebrew, appealing to the early Catholic Fathers for support. Although their authority was rejected in other matters, it was used to suport this doctrine. We might expect that when the Reformers rejected the authority of the Apocrypha they would have ceased to use it. However, this was not the case. In the Bibles published during the Reformation, these books were included. although placed together at the end of the Old Testament with some explanation to show their inferiority. For instance Luther says: "Apocrypha, that is books not considered equal to Holy Scripture, but which are good and useful to read." The English reformers need be only mentioned in this connection, for they followed those of the continent in their dealings with the canon. Matthew's Bible of 1537 used this caption: "The volume of the books called Apocrypha, contayned in the comen translation in Latyne, which are not found in the Hebrue, nor in the Chaldee." Not only did the Reformers publish, but they also used to a considerable extent, those books which they excluded from the canon. Calvin in his Institutes quotes from them a number of times, taking pains, however, to explain that he does not include them among the canonical books. Luther also quotes from them in his writings. Indeed, though the reformers were convinced that these books were not of divine inspiration they were still influenced by the reverence in which they had so long been held.

Canon After Reformation.

After the Reformation the Apocryphal books gradually passed out of use. It was natural that the Puritans with their usual thoroughness in reform should lead in this work of discarding the uninspired portions of the Old Testament. The Geneva Bible (1560) was the first to be published without the Apocrypha. Although the Anglican church still holds it officially as a part of

the Bible, though of no authority, it is rarely published in an English Bible and so little read that a reference to it is unintelligible to most readers of English Literature.

The first edition of the King James Version contains these books but it was only a short time before a tendency to omit them arose. In the German Bibles they are still retained, except in those distributed by the British and American Bible Societies. The British and Foreign Bible Society when it began publishing German Bibles submitted to the German usage in the matter, but about 1811 the Scotch Presbyterian members of the organization objected to this and refused to assist in the circulation of what they did not consider was God's Word. The matter was discussed until 1826, after which the Society published only those books found in the Hebrew canon. Up to that time the German Bible had always contained the Apocrypha. Now, even there, it is little used, although included in many Bibles.

At the present time the canon is not a subject of such vital importance, as it was at the Reformation. Before that time, as we have seen, private judgment was left considerable liberty to determine for itself what the Word of God included for, although the Church in practice held firmly to a fixed canon, many of her theologians adopted for themselves one less comprehensive. But at the Reformation the two branches of the church committed themselves definitely each to an extreme position. We noticed also that this followed from a change in the way of looking at the Bible. Since then another change in the Protestant view of the Scripture has taken place. Taking the modern view of the Old Testament, as "the record of the history and thinking of the Hebrew nation, as a people chosen by God, for bringing to man a true conception of his character and purpose" we see the canon in a new light. We do not now look for a verbally inspired Bible from which we may establish the truth of doctrine on the basis of isolated passages, but for one of inspired insight into the dealings of God with men, which will reveal to us the most complete conception of Him. If the question of canon should present itself to the church now, the only importance of tradition would be in determining whether a book were authentic. Its place in the Bible would depend on its intrinsic value as an addition to the

history of Revelation. That does not mean that it must simply add facts, but that it must show in their interpretation that insight of prophetic inspiration so characteristic of the Old Testament as a whole. At present we feel that this is lacking in the books which we call Apocryphal, and it is probable that the Protestant church wil continue to testify to the wisdom of the Reformers in the choice which they made.

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